

AMERICAN
MORAL & SENTIMENTAL MAGAZINE

MAY 7, 1798.

SUPERSTITION and RELIGION.

[Concluded from page 681.]

“**W**HAT, cried I, is this the language of Religion? Does she lead her votaries through flowery paths, and bid them pass an inlaborious life? Where are the painful toils of virtue, the mortifications of penitents, the self-denying exercises of saints and heroes?

“The true enjoyments of a reasonable being, answered she mildly, do not consist in unbounded indulgence, or luxurious ease; in the tumult of passions, the languor of indolence, or the flutter of light amusements. Yielding to immoral pleasure corrupts the mind, living to animal and trifling ones debases it; both disqualify it for its genuine good, and consign it to wretchedness. Whoever would be happy must make the diligent and regular exercise of his superior
Vol. II. S f powers

powers his chief attention; adoring the perfections of his Maker, expressing good will to his fellow creatures, cultivating inward rectitude. To his lower faculties he must allow such gratifications as will, by refreshing them, invigorate his nobler pursuits. In the regions inhabited by angelic natures, unmingled felicity for ever blooms; joy flows with a perpetual stream, nor needs there any mound to check its course. Beings conscious of a frame of mind originally diseased, as all the human race has cause to be, must use the regimen of a stricter self-government: - Whoever has been guilty of involuntary excesses must submit both to the painful workings of nature, and needful severities of medicine, in order to his cure. Still he is entitled to a moderate share of whatever alleviating accommodations this fair mansion of his merciful parent affords, consistent with his recovery. And as this recovery advances, the liveliest joy will spring from a mended, and an improving heart. So far from the horrors of despair is the condition even of the guilty. Shudder, poor mortal at the thought of the gulph into which thou wast going to plunge.

“While the most faulty have every encouragement to amend, the more innocent soul will be supported with still sweeter consolations under all its experience of human infirmities; supported by the gladdening assurances that every sincere endeavour to outgrow them shall be assisted, accepted, and rewarded. To such an one, the lowliest self-abasement is but a deep laid foundation for the most celebrated hopes; since they who faithfully examine and acknowledge what they are, shall be enabled under my conduct to become what they desire. The christian and the hero are inseparable; and to aspirings of unassuming trust, and filial confidence, are set no bounds. To him who is animated with a view of obtaining approbation from the Sovereign

verign of the universe, no difficulty is insurmountable. Secure in this pursuit of every needful aid, his conflict with the severest pains and trials, is little more than the vigorous exercises of a mind in health. His patient dependance on that providence which looks through all eternity, his silent resignation, is at once the most excellent sort of self-denial, and a source of the most exalted transports, society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with, restraints of many kinds will be necessary; and studying to behave right in respect to these is a discipline of the human heart, useful to others, and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good; nor pleasure a crime, but where it strengthens the influence of bad inclinations, or lessens the generous activity of virtue. The happiness allotted to man in his present state is indeed faint and low, compared with his immortal prospects and noble capacities; but yet whatever portion of it the distributing hand of Heaven offers to each individual, is a needful support and refreshment for the present moment, so far as it may not hinder the attaining of his final destination.

“Return then with me, from continual misery, to moderate enjoyment, and grateful alacrity. Return from the contracted views of solitude, to the duties of a relative and dependant being. Religion is not confined to cells and closets, nor restrained to sullen retirement. These are the gloomy doctrines of Superstition, by which she endeavours to break those chains of benevolence and social affection, that link the welfare of each particular with that of the whole. Remember, that the greatest honor you can pay the Author of your being is by such a chearful behaviour, as discovers a mind satisfied with his dispensations.”

Here

Here my preceptress paused, and I was going to express my acknowledgements for her discourse, when a ring of bells from the neighbouring village, and a new-risen sun darting his beams through my windows, awakened me.

This is a just picture of superstition; and the beauty and happiness of Religion is well described. But it does not appear that the author knew how to attain this blessedness. He does not seem to look unto Jesus, as our wisdom, righteousness, sanctification and redemption; or to have any conception of that faith in him, which saveth from sin, overcometh the world, and worketh by love. Happy they who know these things, who are created anew in Christ Jesus. "Happy art thou, O Israel, who is like unto thee, a people saved by the Lord!"

J. W.

Thoughts on the Influence of SOLITUDE upon the Heart,

By M. ZIMMERMANN.

[Concluded from page 678.]

THESE are my sentiments on the advantages which Solitude possesses to reconcile us to the lot of humanity and the practices of the world; but I shall here cite the words of another; the words of a Doctor of Divinity of the same tenets with myself; a judicious theologian, who does not inculcate imperious doctrines, or propagate a religion which offends the heart. They are the words of his Sermon on Domestic Happiness, of that incomparable discourse which men of every description ought to read, as well as all the other sermons of Zollikofer.

"Solitude"

"Solitude," says this divine, "secures us from the aspersions of light and frivolous minds; from the unjust contempt and harsh judgment of the envious; preserves us from the afflicting spectacle of follies, crimes, and misery, which so frequently disgraces the theatre of active and social life; extinguishes the fire of those passions which are too lively and ardent, and establishes peace in our hearts."

These are the sentiments of my beloved Zollikofer; the truth of which I have experienced. When my enemies conceived that accidents however trifling would trouble my repose; when I was told with what satisfaction the Coteries would hear of my distress, that les belles dames would leap for joy, and form a cluster round the man who detailed the injuries I had received, and those which were yet in store for me. I said to myself, "Although my enemies should have sworn to afflict me with a thousand deaths, what harm can they really do me? What can epigrams and pleasantries prove? What sting do these satirical engravings carry, which they have taken the pains to circulate through every part of Swisserland and Germany?"

The thorns over which the steady foot walks unhurt, or kicks from beneath it with contempt, inflicts wounds and ulcers only upon effeminate minds, who feel that as a serious injury which others think nothing of. Characters of this description require to be treated, like the flowers of young plants, with delicacy and attention, and cannot bear the touch of rude and violent hands. But he who has exercised his powers in the greatest dangers, and has combated with adversity, who feels his soul superior to the false opinions and prejudices of the world, neither sees nor feels the blow, he resigns trifles to the narrow minds which they occupy, and looks down with courage and contempt upon the vain boastings of such miserable insects.

To forget the fury of our enemies, the assistance of lofty zephyrs, clear springs, well stored rivers, thick forests, refreshing grottos, verdant banks, or fields adorned with flowers, is not always necessary. Oh! how soon, in the tranquillity of retirement, every antipathy is obliterated! All the little crosses of life, all the obliques, every injustice, every low and trifling care, vanish like smoke before him who has courage to live according to his own taste and inclination. That which we do voluntarily is always more agreeable than that we do by compulsion. The restraints of the world, and the slavery of society, alone can poison the pleasures of free minds, deprive them of every satisfaction, content and power, even when placed in a sphere of elegance, easy in fortune, and surrounded by abundance.

Solitude, therefore, not only brings quietude to the heart, renders it kind and virtuous, and raises it above the malevolence of envy, wickedness, and stupidity, but affords advantages still more valuable. Liberty, true liberty, is no where so easily found as in a distant retirement from the tumults of men and every forced connection with the world. It has been truly said, that in Solitude Man recovers from that distraction which had torn him from himself; that he feels in his mind a clear and intimate knowledge of what he was, and of what he had been; that he lives more within himself and for himself than in external objects; that he enters into the state of nature and freedom; no longer plays an artificial part, no longer represents a different personage, but thinks, speaks, and acts according to his proper character and sentiments; that he discovers the whole extent of his nature, and does not act beyond it; that he no longer dreads a severe master, an imperious tyrant; that he ridicules no one, and is himself proof against the shafts of calumny; that per-

ther the
fashion
shackl
with c
his he
mind.

Ma
error
joyed
ons of
differ
where
stance
proach
chara
joyme
Solitu
first b

Me
to be
of a
court
on th
suspici
serve
the
the A
does
occa

GO

S

Whether the constraints of business nor the ceremonies of fashion disquiet his mind, but, breaking through the shackles of servile habit and arbitrary custom, he thinks with confidence and courage, and the sensibilities of his heart resign themselves to the sentiments of his mind.

Madame de Staal considered it as a great and vulgar error to suppose that freedom and liberty could be enjoyed at court; where, even in the most minute actions of our lives, we are obliged to observe so many different things; where it is impossible to think aloud; where our sentiments must be regulated by the circumstances of those around us; where every person we approach seems to possess the right of scrutinizing our characters; and where we never have the smallest enjoyment of ourself," says she, "can only be found in Solitude. It was within the walls of the Bastile that I first became acquainted with myself."

Men of liberal minds are as ill qualified by nature to be Chamberlains, and at the head of the etiquette of a court, as women are to be religieuses. The courtier is fearful of every thing he sees, is always upon the watch, incessantly tormented by an everlasting suspicion; yet notwithstanding all this, he must preserve the face of serenity and satisfaction; and, like the old woman, he always lights one taper to Michael the Archangel and another to the Devil, because he does not know for which of them he may have most occasion.

GOD's revenge against MURDER and ADULTERY.

[Continued from page 690.]

SIGNOR THOMASO VITURI, a Nobleman of Pavia, the second city of the dutchy of Milan, had a daughter

daughter his only child, named Dona Christineta, no less eminent for the endowments of her mind, than the beauties of her person. The perfections of this young lady, and the wealth of her father, could not fail drawing many admirers about her, and among the rest, Signor Emanuel Gasparino, a young nobleman of Cremona. He acquaints none with his design, but an intimate friend, a young gentleman of the same city, named Signor Ludivico Pisani, whom he entreats to accompany him to Pavia. Pisani readily complies with his request.

The young gentlemen being arrived at Pavia, were very respectfully entertained by Vituri, to whom Gasparino having made proposals of offering his addresses to his daughter, was answered by him like a prudent father, that he would take some short time to advise upon it. In the mean while Gasparino found Christineta very cool towards him, although he passionately admires her, and endeavours, by all the arts that love can suggest, to procure her esteem: not knowing what farther to offer, he resolves to make use of the intercession of his friend Pisani, whom he desires to become a mediator for him, which office Pisani readily accepts: and soon after, having found an opportunity, addressed himself to Christineta in behalf of his friend, with all the charms of wit and eloquence, and leaves nothing untouched that he thinks may advance his suit. Christineta seems strangely perplexed at his discourse, and often changes colour, and would willingly have spoke, but could not; for her heart pants, and her sighs confusedly interrupt her words. But at last, with glowing blushes in her cheeks, she tells him, that she is not ignorant of Gasparino's merits, who deserves far better than any thing she pretends to; but that she can never consent to love him, since she has already fixed her affections upon another. Pisani pressed Christineta

heta t
after

"P
Is the
prefer
meet
In the
it is."

Pis
leave
point
punch
the a
cells,

In
den,
ni en
the p
repro
over

fecti
press
much
him

P
beha
own
any
in t
ble
frien
Vol.

FOR MONDAY, MAY 7. 1798.

heta to name the man who was so happy in her love; after two or three deep sighs, she thus spoke:

"Pisani, it is a near and dear friend of yours, who is the first, and shall be the last object of my love: at present, I will not name him: but if you please to meet me to-morrow, at eight o'clock in the morning, in the Nun's garden of St. Clare, I will inform you who it is."

Pisani finding the lady's resolution fixed, took his leave; but promised to meet at the time and place appointed. Then coming to his friend, he related to him punctually all the foregoing passages, except that of the assignation, whereupon Gasparino despairing of success, civilly took leave, and returned to Cremona.

In the morning Christineta hastes away to the garden, where having taken a turn or two, she sees Pisani enter, who told her, he was now come to demand the performance of her promise; modesty for awhile represses her passion: at length, with cheeks covered over with blushes, she spoke thus:

"The person, Pisani, on whom I have fixed my affections, doth exceedingly resemble yourself." Pisani presses her to let him know his name; when after much hesitation, and many interrupting sighs, she tells him his name is Pisani, and himself the man.

Pisani is strangely surpris'd, and knows not how to behave. But after some pause, he said, "As I must own the greatness of my obligation to you, without any merit of mine, so I must humbly beg your excuse, in that I cannot be your servant, since that is impossible without forfeiting my honor, and betraying my friend. But were there any other way to requite this

MORAL AND SENTIMENTAL MAGAZINE

214
favor, you are pleased so unreservedly to shew me, I should be proud to do it, even at the hazard of my life."

Upon this, in the civilest manner he is able, he takes leave of her, and immediately goes to inform Gasparino of these things. Mean time Christineta cannot rest till she writes to Pisani a most affectionate letter.

On receiving it, he begins to debate with himself, and finds his resolution a little staggering; but upon second thoughts, his love gives place to his honor, and so he sends her a letter.

But Christineta is not to be put off with one denial: she writes again and again, till by degrees she overcomes. He thought no more of Gasparino, or of friendship; but love takes full possession of his heart.

Pisani wrote a second letter, which confirmed Christineta's hopes, so that whereas before she condemned her presumption in writing to him, she now applauded her resolution, and blessed the hour she attempted it. Every minute seemed an age, till her beloved Pisani appeared, nor could she rest till she possessed that, which she accounted the height of all earthly enjoyments.

He then soon set out for Pavia with three or four of his best friends. And when he arrived at the place, such was the interview between these joyful lovers, as love only can express.

It was not enough for Pisani to be possessed of Christineta's favor, he must likewise obtain that of her parents. But when the match was proposed, Vituri, not only rejected Pisani's proposals, but forbade his daughter his company, and himself his house.

Yet i
less tha
a day w

Mea
was ex
himself
be for
Pisani
he rode
till the
Sebasti
mona.

"Y
ship, b
now,
give n
west c
foot,
delity

Pis
that I
place

Bu
young
na, a
Sebat
drato

N
betw
thru
basi
tory
be d

Yet in a few days Pisani gained her mother, who, in less than a month, brought old Vituri to consent, and a day was fixed for the marriage.

Mean time Gasparino considering Pisani's treachery, was extremely incensed at him. He thought not only himself but his family dishonored, and that he should be for ever branded with cowardice, if he did not call Pisani to an account: so learning Pisani was in Pavia, he rode over to him. and concealing himself in his inn till the next morning, he sent this letter to him, by Sebastiano, a gentleman who came with him from Cremona.

"You, who have made the first breach in our friendship, by treacherously robbing me of my mistress, must now, both in honor and justice, take my life too, or give me your's in requital. I shall expect you at the west end of the Park, by four or five, after dinner, on foot, with seconds: if your courage answer your infidelity, you will dare to meet **GASPARINO.**"

Pisani, returned answer. "Pray tell Gasparino that I will meet him with my second, at the hour and place appointed."

But he finds out his intimate friend Sfondrato, a young gentleman who accompanied him from Cremona, and engaged him to be his second. Gasparino and Sebastiano were first in the field; but Pisani and Sfondrato were not long after them.

No less doubtful than bloody was the engagement between Gasparino and Pisani, when, at the third thrust, Gasparino ran Pisani through the heart. Sebastian running to congratulate Gasparino on the victory, Sfondrato called to him to prepare himself, which he did, and meeting each other, Sebastian gave Sfondrato

drato a large and wide wound on his right side, and received another from him quite through the left arm, a little below the elbow; and thus they continued fighting for some time with various success; till Sfrondato ran Sebastian through the belly, and so nailed him to the ground, that he bore away his life on the point of his rapier.

Sfrondato and Gasparino would have exchanged a thrust or two; but Gasparino finding that the loss of so much blood then made him weak, and that it was more than time to have his wounds bound up, they having taken order to have their dead friends conveyed that night to Pavia, without speaking a word to one another, committed themselves to the care of their surgeons; and their wounds being dressed, took horse and posted away, Gasparino to Parma, and Sfrondato to Florence, from whence they resolved not to stir, till their friends had procured their pardons.

[To be concluded in our next.]

On the IMMENSITY of the WORKS of CREATION.

Of the Wonders of the Sublunary World.

LET us now relieve the mind, stretched even beyond its utmost powers, to take in objects so wonderfully great and amazing. And while the senses ache at the view of objects placed above, turn them to things below, and see how this immensity of worlds is, with each of them, filled with an amazing variety of natural objects, by tracing them in our own. Those who write on this subject divide them into three classes, the Mineral, the Vegetable, and the Animal.

Of Minerals; their various kinds and forms.

Of these, the least exalted class of beings, and as less beautiful, placed farthest out of the way of our observation, the number and variety is more amazing to the curious enquirer than may appear to the casual glance of the beholder. The vulgar may suppose that ten or a dozen species, or kinds, comprise them all. But when we come to trace the real beauties of this series, we see the glittering gems more different from common stones, than bird from bird, or fish from fish. And adding to these the lucid Crystals, the painted Agates, the bloody Cornelians, and verdant Jaspers, with all the train of unsought gems, that pave the sides of Indian rivers, or glitter in the dust of mountains yet unknown; and sink from these to the regular Selinite, the shining tale, the silvery glimmer, and the glorious orpiment; and the no less essential difference of earths from earths, of stones from stones, of sands from sands, we find every where matter of amazement at the variety and beauty of the whole: and see in worthless sand particles that are gems in all but size, and perhaps more beauty in the uncut marble-quarry than in the paintings of the gaudiest animals. On these discoveries, how must we adore the greatness of that Creator, who in the least visible part of his works, hath placed such beauty, worthy the perusal of a judicious eye, for hours, for days together.

Of Plants, their Number, Use, and Variety.

From these let us arise to the next objects in degree, the Vegetables: these an incurious eye might think but few in number, and while they comprehend them under the general name Weeds, treat as things of no use, what the more worthy observer knows to be the means of food, of clothing, and of habitation; not to man only, but to multitudes of creatures beside. If we
consult

consult the book of Nature, in our own country, and such other regions as we have commerce with, we shall be no less amazed at the number and variety, than at their use and beauty. There are eleven thousand different Plants already known and described by authors; and if we consider the vast tracts of land yet unsearched for them, doubtless the number both of these, and of the Minerals, will appear much greater to us than it does at present.

Of Animals.

The Animals are usually divided into Birds, Beasts, Fishes, and Insects; and of these the Almighty Author of the whole has given an amazing variety in each kind. The species of larger Beasts are more than a hundred; the Birds at this time known make more than six times that number. The number of ordinary Fishes is near six hundred also; and that of shell Fish more than three thousand, and yet with all these numbers it is a modest computation, when we recollect the vast spaces both of land and sea yet unsearched. The Insects are equal in number with the Plants, and probably are more numerous than we know of, being less regarded than the larger creatures; and if to all these, we add the myriads of smaller Animals that are to Insects, what Insects are to Elephants, the living creatures which escape the eye, but which the microscope discovers to us inhabiting various fluids, how immense, how amazing is the whole. We find by this account no less than thirty thousand distinct species of natural bodies; and if we add the creatures microscopes discover to us, how amazing is the scene of all. It would be no far-fetched thought to suppose that as there are so great a number of Animals that glasses only discover to us, and as to him who created them, magnitude is a thing of no importance, there may be an equal number, yet too small for all our assistances

to give
ther th
stagger
admira
worlds
and w
immen
ought
to tha
first cr
lost !

An Ex

M
guidan
they h
way,
who w
for di
compa
Sharp
As the
an vi
planta
summ
had g
so op
presse
point
Rupa
men
there

to give us a sight of: and when we have summed together this immense variety, and the senses seem almost staggered to conceive it, let us enlarge the sphere of admiration, by lifting up our eyes to the myriads of worlds encircling the Suns we see in the form of Stars; and when we have been lost in wonder at the boundless immensity of the works of our great Author, what ought to be our reverence, our gratitude, and praise, to that Omnipotent Eye that never suffered, since the first creation, one species of our fellow Animals to be lost!

An Extract from an Account of the Pelew Islands, in the Pacific Ocean. By Captain Henry Wilson.

[Continued from page 685.]

MR. Sharp and Mr. Devis, accompanied by the interpreter, put themselves cheerfully under the guidance of this Rupack, whose name was Arra Zook; they had not proceeded far, after getting off the causeway, before they met with Captain Wilson's servant, who was straggling about with his gun to kill some fowl for dinner. The Rupack made signs to him to join company, which he did, on being informed by Mr. Sharp that he was going where the king had sent him. As they went over the hills, they passed several pleasant villages, and a valley beautifully cultivated with plantations of cocoa-nuts and yams, forming from the summit a most rich and delicious prospect. When they had got nearly three miles from Pelew, the heat was so oppressive, that Mr. Sharp and his companions expressed an inclination to return back; but the disappointment which appeared in the countenance of the Rupack who had conducted them, made both gentlemen judge it advisable not to cross his wishes.—They therefore proceeded about a mile and a half further, when

when they arrived at a plantation, at the end of which stood his house. He solicited them to enter, when various refreshments were placed before them. He then introduced his wife and his children; and shewed Mr. Sharp a child that was afflicted with some bad ulcers, from a kind of boils, a disorder which he said was common to the people there; and informed Mr. Sharp what applications he had himself used to his child, which were chiefly fomentations, made with certain leaves; and that occasionally, after the inflammatory symptoms were abated, he had put a little of their cinnam into the wound to eat away the proud flesh.

Mr. Sharp, who, situated as he was, could not undertake to repeat his attendance, thought it best to advise the Rupack to the continuance of the remedy the child had been accustomed to; and now perceiving the reason why this visit was solicited, after remaining there a proper time, he and Mr. Devis intimated their wish to return back; but the Rupack told them that his people were at work for them, and that they must not depart till the business they were about was done. They now perceived the hospitality of Arra Zook was not confined to the transient entertainment he had already spread before them. His people presently appeared, loaded with yams and cocoa-nuts, packed up in large baskets; and also baskets of sweetmeats, which they had made fresh for them while they had been in his house. The Rupack told them that his people should carry all these baskets to the king's town, that they might there be put into a boat to be given to their friends at Oroolong.

Charmed with the character of their liberal host, Mr. Sharp and his companions took their leave, testifying their thankfulness for the kindness he had shewn them; whilst the good man stood assuring them of the joy they had afforded him and his family in coming to his house

house, at his p
them to
describ
pigeons
liberal
warmel
was bui
them.

Such
life is p
objects
utility.

The
and rec
men to
as befo
the En
who w
This r
firing
forme
tingal
been l
ever f
ing an
tain V
taind
great
swere
the m
keep
made
duing
Vol.

house, and how truly they had obliged him by looking at his poor sick child. As the Rupack accompanied them to the door, opposite to it, on a rail, (as before described at the queen's house) was his roost of tame pigeons; not thinking he had sufficiently gratified his liberal spirit, he gave them at parting a look of the warmest benevolence, and told them, when their ship was built, they should have all his pigeons to carry with them.

Such are the little pleasurable barterers of life, when life is governed by simplicity alone, and the estimation objects are held in, is only proportioned to their real utility.

The king came to the house where the English were, and requested Captain Wilson would permit ten of his men to go with him to battle, against the same enemy as before. Captain Wilson replied as before, "That the English were his friends, and would regard those who were his enemies, as being enemies of their own." This reply greatly pleased the king. The Captain desiring to know the cause of the war, Abba Thulle informed him, that some time back, at a festival at Artingall, one of his brothers, and two of his Chiefs, had been killed, and that the two islands had been at war ever since; the people of Artingall, so far from making any satisfaction, had protected the murderers. Captain Wilson intreated that his people might not be detained at Pelew longer than was necessary, as it would greatly retard the building of his vessel. The king answered, "that he could not in decency send them back, the moment he had their services, but that he would keep them only two or three days, that they might be made gay, and rejoice with his own people after subduing his enemies."

September 4. The king and his brother Raa Kook made our people a visit at day-break; the weather after breakfast clearing up, they informed the king they wished to return to Oroolong, to which he assented, though desiring rather to have detained them another day. They found the jolly-boat ready loaded for them with every kind of provision the island afforded; and about two o'clock in the afternoon they left Pelew, highly satisfied of the kindness of their new friends, giving them three cheers, as usual, at parting; which was returned by the king in person, who in this instance put off his gravity, and laughed very much, joining the men, women and children, in their cheers, standing up, and apart in such a manner as to make himself conspicuous.

Our people arrived safe at the tents about nine o'clock, though the wind had been adverse to them; and had the pleasure of finding all their companions well. Captain Wilson, on coming back, had the satisfaction to see that all his people, in his absence, had been going on very assiduously with the vessel, and that the most perfect harmony had subsisted amongst them.

Those who went with the king to the war were on their return received with great joy by their countrymen at Oroolong, and still more so, from their bringing back with them the welcome news of the king's success. But as this forms not only a new, but a very interesting scene, that I may lay it in the most circumstantial manner before the reader, I shall here pause awhile, as the narrator of these events, and deliver the account of this expedition nearly in the words in which I received it, from Mr. M. Wilson, who was himself an actor in the whole business.

“The

"The night we quitted Oroolong we got to Pelew, and the king was desirous of proceeding immediately on his way to Artingall; but it proving very wet, we delayed till the evening of the next day, when we all assembled on the causeway, where also were the king, Raa Kook, Arra Kooker, and the other Rupacks and we all went on board the canoes stationed there. Being in all upwards of two hundred canoes, we proceeded, during the night, towards Artingall, but stopped some hours before day-light, at an island subject to Abba Thulle, where we went on shore, upon a wharf, and slept upon the ground for about three hours, then re-embarked, and passing through a labyrinth of narrow channels, arriving off Artingall, a little before day-break; here they all halted till the rising of the sun, it being a maxim with the natives of Pelew, never to attack an enemy in the dark. As the day came on, a small canoe, light-built, containing only four men, each man having in his hair a light feather, stuck upright, summoned the enemy to a parley; the person wearing the white feather being regarded in the sight of a herald.

"Abba Thulle had previously notified to the king of Artingall, that he intended in a few days to offer him battle; so the latter was not unprepared. The enemy, on seeing our parley, dispatched a canoe to Raa Kook, who demanded to know if they would submit to such terms as the king had proposed, atoning for the injuries he complained of. He returned with a flat refusal; on which the king then ordered the conch to be sounded, and standing up in his canoe, waved his chinam stick in the air, as a signal for the different squadrons to arrange themselves for battle.

"Whilst this was doing, the enemy assembled their canoes close under the land, and kept blowing their conch

conch shells, as in defiance of us, but did not seem disposed to quit the shore and attack us. The ten English were divided in different canoes; the king taking one in his canoe, the general another, and the rest going singly with one or other of the Rupacks; each Englishman having a musquet, cutlass, bayonet and pistol. There were several light canoes, containing four men each, every one having a white feather in his hair, the same as in the truce canoe; these were constantly busied in conveying orders from the king and the General to the other Chiefs. They flew from squadron to squadron cutting through the water with astonishing velocity; and they were, for distinction sake, called by the English the Frigate canoes.

"The king, perceiving a total unwillingness in the enemy to quit their station under the shore, dispatched some of the Frigate canoes to order a squadron to conceal themselves behind some high land. This arrangement being made, they exchanged a few distant spears;—the conch then was sounded, and the king of Pelew made a feint to run away, in his own canoe, and being immediately followed by the others, with much apparent precipitancy.

[To be concluded in our next.]

Description of a famous Fountain on the top of a Mountain in Ceylon.

IN your last Magazine you desired a farther account of the spring on the summit of a mountain in the island of Ceylon, which I mentioned in an anonymous letter, on seeing the query in your magazine, which Mr. Miles has answered in your last. I shall very readily

give

give you all the satisfaction in my power relating to this famous spring; nor shall I deviate one tittle from the truth, however repugnant it may appear to any favorite hypothesis.

During my youth I was many years in the Dutch service, and made several voyages in the company's ships to the East Indies. It was in one of these that I observed the natural phenomenon which gave occasion to this, and my former letter. I had often heard of a famous mountain in the island of Ceylon, called by the inhabitants Hamalel, or the mountain of Adam, from a persuasion that the first man was created there; and being desirous of viewing this remarkable mountain, three of us determined to undertake the journey.

It stands in the southern part of the island, about twenty leagues from the sea, in the middle of a large plain. The ascent at first is gradual and easy, the ground covered with beautiful turf, and interspersed with trees and flowering shrubs, exhibiting the most beautiful appearance, and perfuming the air with their spicy odours. But we had not ascended far in this agreeable manner, before the beautiful verdure was exchanged for fragments of rocks, and the agreeable slope into so steep a direction, that it would be almost impossible to reach the summit, were it not for an iron chain which is fastened at the top of the mountain, and reaches to the basis of this rocky precipice. It was placed there, on a religious account, the inhabitants of the island esteeming the mountain sacred, and on that account often make pilgrimages to it.

After climbing this difficult ascent, which is about an English mile, we reached the summit of this famous mountain, which is a plain of a circular form, about four hundred yards in diameter; and near the centre of this plain is the famous spring mentioned in my former

mer letter. It is an oval figure, and its longest diameter about sixty yards. The water is deep, and I think the best I ever tasted; but perhaps the heat and fatigue we had suffered in climbing the rocky ascent might render its taste particularly pleasing. The banks encompassing this natural reservoir were not above two feet above the surface of the water, and from its issue six considerable streams, which tumble with amazing rapidity down the rocky sides of the mountain, and form perhaps the most beautiful cascades in the world.

The banks that encompass this spring, or lake, are considerably higher than the plain which forms the summit of the mountain; and it appeared to me, that the surface of the water was nearly level with the plain. This mountain is by far the loftiest in the whole island, and so high that seamen discover it at near twenty leagues distance. It must, however, be observed, that the top (at least it was so when we were there) is below the clouds. Our guide, indeed, informed us that in violent storms the clouds were below the summit, and seemed to dash with great fury against the sides of the mountain. He added, that its head was often shrouded in mist or vapours.

Such, I assure you, is the situation of this famous spring. Whether the common hypothesis will account for the origin of its waters, I shall not pretend to determine. I have faithfully related the fact as I found it: and shall only add, that the streams which flow from the spring, are perpetual, and furnish several parts of the island with water.

Perhaps few places in the world afford a more delightful prospect than the top of this mountain. To the south the sight is bounded by the ocean, which seems to touch the sky at an amazing distance; and to

the

the northward by a chain of hills, which run across the island. The intermediate space is finely diversified with eminences, valleys, plains, and streams of water. The beautiful groves and forests, filled with a great variety of aromatic trees, and multitudes of them covered with flowers, form such a contrast in the colour of the landscape, and exhibit such a variety of shapes, that imagination itself is at a loss to paint: and were this country like our own, blessed with the sweets of liberty, and enlightened with the glorious rays of the gospel, it might vie with any part of the known world. But this is far from being the case. Governed by the iron rod of the most despotic tyrant, who usurps an absolute power over their possessions, their actions and their lives, and at the same time plunged in the night of ignorance, and slaves to the blind superstitions of a barbarous idolatry; they pass their lives in anxiety and terror, and seem strangers to the blessings which Providence has scattered around them with a liberal hand.

They had formerly some faint glimmerings of the true origin of things: for they still call the above precipice Adam's mountain, as I have already observed; they are also of opinion, that the lake on the top of it had its origin from the tears which Eve shed at the death of Abel, and that Ceylon was the terrestrial paradise. I should have mentioned, that near the lake is a large stone, on which is the print of a man's foot, about twenty inches in length, and seven and a half in breadth, and still very perfect. This they are persuaded is a vestige of the first man, and that this plain was the place he set apart for worshipping his Creator. It is therefore no wonder, that they hold this mountain in very high veneration, and often visit it in pilgrimages; and the priests, who are interested in supporting the fable, entertain them with accounts of miraculous circumstances,

cumstances, which they pretend happen there every year.

How they came by these traditions, is uncertain; some are of opinion, they have been handed down from the original descendants of the sons of Noah, who peopled this island, and in all probability planted the true religion as they had received it from their fathers. Others think, that this island is the Ophir mentioned in scripture, and that the inhabitants learned the imperfect account they have of the origin of the world, from the servants of Solomon, who came hither for gold and other precious commodities.

But such particulars I must leave to those who are more capable of pursuing them, and more conversant with the writings of antiquity. My days have been principally spent in the service of my country, and in visiting the most distant parts of the world. But age has long since rendered me incapable of performing the one, or engaging any more in the other. The fountains of life are almost dried up, and the purple current flows with langour through my veins. But still my heart, amidst all the depressions of age and infirmities, palpitates with joy in contemplating the future happiness of my country. May it be complete and permanent: may learning erect her throne on the ruins of ignorance, and virtue display her standard on places which have been too long the seminaries of vice. You will pardon this digression in an old man, and give me leave to subscribe myself

Your's, &c.

J. HARRIS.

Biogra-

Biogra-

PET
la

22 | o

and o

Young

sheph

stead

ments

deep

ferent

love.

tinual

atten

dawn

sunk

the d

amine

was e

letter

obler

chine

bied

ledge

nished

men

those

searc

learn

know

to fir

Fath

in th

admi

situat

Vol.

Biographical Anecdotes of Peter Anich, an ingenious German Peasant.

PETER Anich was born at Oberperfuss, a small village three leagues distant from Inspruck, on the 22^d of February, 1723. His father was a labourer, and occasionally exercised the occupation of a turner. Young Anich pursued the occupation of a labourer and shepherd till he was twenty five years of age; but instead of employing his vacant hours in vain amusements, or dissipation, he was generally absorbed in deep thought and meditation. He seemed equally indifferent to rural enjoyments, and to the pleasures of love. The sight of those beautiful orbs which are continually revolving over our heads, had so engaged his attention, that he often retired to the fields before the dawn of day, and in the evening, after the sun had sunk below the horizon, in order to contemplate the the different positions of the heavenly bodies, and examine their respective magnitudes and revolutions. He was entirely unacquainted even with the elements of letters, for he could neither read nor write; but his observations, his reflections, and, above all the machines, which by his own ingenuity he constructed, enabled him in some measure to acquire tolerable knowledge of astronomy. He appeared to be greatly astonished, when he was informed that there were learned men at the city of Inspruck, well acquainted with those parts of science which were the objects of his researches; but when he was told that several of these learned men instructed those who were desirous in the knowledge of the stars, he hastened to Inspruck, in order to find some one who might clear up all his doubts. Father Hill, a Jesuit, who was professor of astronomy in the university there, took him under his care, and admitted him into the number of his pupils. In this situation he soon gave evident proofs of the brightness

Vol. II. X x of

of his genius, and of his great turn for mechanical and mathematical pursuits.

Father Hill, in his *Astronomical Ephemerides* for the year 1767, relates some of the most remarkable circumstances in the life of this self-taught astronomer. The first time he presented himself before the professor, he asked him if it was he who taught people how to observe the heavens, and the stars. The professor, surprised at this question of the peasant, said to him, Why do you ask? What have you to do with my observations? "Though a labourer and a shepherd," replied Anich, "I have observed the course of the stars as well as you; but without principles, and without method—for I am very ignorant; and it is in order that I may make juster observations that I am come hither to find you. Instruct me, I pray, for I am very desirous to be acquainted with the motion of the stars, and to know what cause directs their course."

Father Hill, astonished at the ardor which this young man testified, examined him with more attention; he asked him several questions, his answers to which displayed a wonderful sagacity, and an uncommon justness of reasoning, and a most retentive memory. From this time the professor reckoned him among the number of his scholars, and, foreseeing what service astronomy might one day reap from such a pupil, he advised him to begin, by acquiring some theoretical knowledge, before he attempted to make any observations. Anich, oppressed by poverty, and almost in a state of indigence, had many obstacles to surmount; but what cannot a man do, who is fired with the ardor of enthusiasm, and whose mind is bent upon a favorite pursuit? In a short time he learned to read, and on Sundays, and holidays, he went regularly to Inspruck, to be instructed in the principles of practical geometry, and of mechanics.

Father

Father
gress in
mathe
which
tion, a
perfect
a glob
constr
of diffi
withsta
talents
ter, in
Inspru
severa
high
be do
curate
place
Wein
beaut
held.
mean
what
star i
stars
globe

T
of t
of i
men
ear
tha

Father Hill, in proportion as his new pupil made a progress in these branches of science, shewed him various mathematical instruments necessary for students; all of which Anich examined with the greatest nicety and attention, and constructed others of the same kind, but more perfect and exact. The professor asked him to make a globe for the use of the academy at Inspruck. As the construction of this globe was attended with a number of difficulties, it was much doubted whether Anich, notwithstanding all the proofs which he had given of his talents, would be able to succeed; but some time after, in the year 1756, he appeared at the academy of Inspruck with his globe in his hand. To say only that several mathematicians and astronomers bestowed the highest praises on this ingenious mechanic, would not be doing him justice; his globe was found to be so accurate and perfect, that it was thought worthy of a place in the cabinet of the Empress-Queen. Father Weinhard wrote to Father Hill, that it was the most beautiful and the completest machine he had ever beheld. Anich had traced out all the stars upon it by means of points, and, without any other assistance than what he derived from his memory, had assigned to each star its proper place: the points which represented the stars were formed of polished bits of steel, so that this globe exhibited even their sparkling brightness.

[To be concluded in our next.]

Description of the City of Babylon.

THE City of Babylon was a square, each side of which was 120 furlongs, in that the whole circuit of the city was 480 furlongs, or sixty miles. The walls of it were built of large bricks cemented with bitumen, a thick glutinous fluid, which issues out of the earth in the adjacent country; it binds much stronger than mortar, and becomes in time harder than the brick.

brick itself. These walls were 87 feet thick, 350 high, and, as I before observed, 480 furlongs in circumference. Darius the son of Hytaspes commanded the upper parts of these walls to be demolished, leaving them only fifty cubits high, as a punishment for the rebellion of the inhabitants.

The city was encompassed with a vast ditch filled with water, and lined with brick. Some idea may be formed of the capacity of this ditch, when it is known that all the bricks used in lining the moat, and building the walls, were made up with the earth dug out of it. Each side of the city had twenty-five gates, so that the whole amounted to one hundred; and all of them, together with their posts, were of massy brass. Between every two of these were three towers at equal distances, and three at each angle of this grand square; the towers were raised ten feet higher than the walls, except in some places which were defended with marshes always full of water, where the towers were little higher than the walls.

Answering to each gate was a grand street extending across the city; so that their number amounted to fifty, and each of them fifteen miles in length, and 151 feet in breadth. Besides these, there were four rows of houses, fronting the ramparts. As the streets crossed each other, they formed 676 squares, each five of which was four furlongs and a half, and consequently the circuit was two miles and a quarter. These squares were surrounded by houses three or four stories high, the fronts whereof were adorned with all sorts of embellishments; the inner space was taken up with courts and gardens.

The Euphrates ran through the city from north to south, dividing it into two equal parts which were connected together by a bridge of admirable workmanship,

125 paces

125 paces long, and thirty broad. At the two extremities of this bridge were two palaces, the old and the new: the former situated on the eastern bank of the Euphrates, and the latter opposite to it on the western. The first contained four of the squares we have just mentioned, and the other nine. The temple of Belus, which was near the old palace, filled another of these squares. The city was situated in a vast plain, whose soil was extremely fat and fertile. To people this vast city, Nebuchadnezzar transplanted thither multitudes of captives from the several nations he subdued. The sacred writings relate several particulars relating to the captivity of the Jews at Babylon.

The tower of Belus, which some confound with the temple of that deity, is supposed by many to have been erected on the old foundation of the tower of Babel. Herodotus tells us, that it was composed of eight towers, placed one upon another, decreasing gradually in their size from the first to the last; and on the top of the eighth was a temple dedicated to Belus. We know not the height of the whole structure; we are only informed that the first of the eight towers, which served as a basis to the other seven, was a furlong in height, and hence some have been led to think, that the whole building was eight furlongs, or one thousand paces high: St Jerom tells us, that it was generally reported to have been four thousand paces high.

But what was considered as the wonder of this city, were the famous hanging gardens, which filled a space of five hundred feet square. They were made on several large terrasses, placed like amphitheatres, the highest of which was equal to the walls of Babylon. They went up from one terrass to another by stairs ten feet wide: and the whole mass was supported by large vaults built upon one another, and strengthened with a wall twenty-two feet thick, which encompasses the whole.

whole. On the top of these vaults were large flat stones, sixteen feet long and four wide : over these was placed a layer of rushes, plaistered over with bitumen ; upon this stratum were two bricks, which were covered with plates of lead, and on these the earth of the garden was disposed. All these precautions were taken to prevent the water and moisture from escaping through the arches. So large a quantity of earth was heaped together, that the largest trees might grow in it ; nor was any thing omitted that could please the sight ; the gardens being filled with the most curious trees, flowers, plants and shrubs. On the highest of the terrasses was an aqueduct, supplied with water from the river, by some mechanical invention, and thence the whole garden was watered. It is affirmed that Nebuchadnazzar constructed this famous work out of complaisance to his wife Amytis, the daughter of Astyages, who being a native of Media, retained a strong inclination for mountains and forests.

Such was the city of Babylon in its splendor, and at the time when the prophet Isaiah denounced its fall. " Babylon," says he, " the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation ; neither shall the Arabian pitch his tent there ; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. But wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces, Isaiah xiii. 19. &c."

Several other judgments were denounced against Babylon by the prophets, nor were they denounced in vain. Misfortune succeeded misfortune, till all the prophetic predictions were by degrees accomplished.

Berosus

Berosus
ter of Ba
the city
hensive c
ing take
to chasti
formed
him from
tellers n
leucia o
lon, inf
Strabo,
in his ti
even ap
cerning
more t

Paul
that th
tering
Jerom
great
wild c

At
blend
rende
and u
possib
of the
pear
build
of br
with
tanc
struc
haun
they

Berosus relates, that Cyrus having made himself master of Babylon, demolished its outward walls, because the city seemed to be too strong, and he was apprehensive of a revolt. Darius, the son of Hyftaspes, having taken Babylon, destroyed the gates and walls of it, to chastise the pride of the city. Alexander the Great formed a design for rebuilding it, but death prevented him from putting his design in execution, and his successors neglected it. Selucus Nicator, having built Seleucia on the banks of the Tigris, not far from Babylon, insensibly robbed the city of its inhabitants: and Strabo, who flourished under Augustus, assures us, that in his time Babylon was almost entirely deserted. He even applies to it the expression of an old poet concerning Megalopolis, that it was no longer any thing more than a great desert.

Pausanias, who lived in the second century, says, that there was then nothing but ruinous walls, and tottering edifices without inhabitants, standing. And St. Jerom relates, that the kings of Persia had made a great park of Babylon, and kept in it an abundance of wild creatures for hunting.

At present all the buildings of this proud city are blended with the dust, and the superb palaces, which rendered it the wonder of the world, form one vast and undistinguished heap of ruins. Nor is it hardly possible to determine the very spot where this wonder of the world stood. The whole plain exhibits the appearance of a deserted country, formerly covered with buildings, fragments of large stones, and masses formed of bricks cemented with bitumen, and almost covered with earth, being scattered round to an amazing distance. These ruins, especially those of a prodigious structure, said to be the tower of Belus, are now the haunts of venomous creatures, which lodge in holes they have formed in the rubbish, and are so numerous, that,

that, except two months in the winter, when they keep close in their retreats, it is hardly possible to walk among these ruins with safety. So literally have the predictions of the prophets been fulfilled.

The plain also, in which this proud city stood, seems to have shared in its punishment; for it was once celebrated for its fertility. So true is it, the earth is rendered fertile by cultivation, and that the wickedness of a nation renders the land barren. B. G.

POETICAL EFFUSIONS.

AN ADDRESS TO FRIENDSHIP:

By Thomas Vaughan Esq.

LIVES there a feeling in the human breast,
 Whose virtues stand more eminent confest,
 Than sacred Friendship? whose exhaustless ray,
 Pure as its source, dispels life's clouds away;
 Cheers from the widows's eye the falling tear,
 And frees the child of sorrow from despair;
 Is man's best medicine in the worst disease,
 And makes e'en age wear—cheerfulness and ease;
 Sheds its sweet influence o'er domestic woe,
 And guards the social hour from every foe;
 Points to the scene of future joys afar,
 Not as a meteor—but a going star;
 Improves our happiness, abates our fear,
 By doubling transports, and dividing care,
 These are the virtues which on Friendship wait,
 And these the blessings—I—have felt of late,
 But what is Friendship's call, when blest with pow'r,
 If not exerted in the pressing hour?
 Then spare the feelings of a grateful heart,
 Nor blame the fond emotions I impart,
 Which live impress'd—beyond the reach of art.